

DESTINY

The Magazine of National Life



Photograph by Harold M. Lambert

NIAGARA FALLS

Overcoming All Obstacles; Passing All Barriers

(See Inside Cover)

"Let judgment run down as waters, and righteousness as a mighty stream." (Amos 5: 24.)

Overflowing Righteousness

Day in and day out the mighty waters of Niagara tumble over the falls, while below the rapids become a mighty stream wending its way toward the ocean. Nothing can stay the force and power of those waters from following their course on to their ultimate destination.

Through the Prophet Amos the Lord gave utterance to His anger against His people because of their iniquitous practices. He scathingly denounced their show of piety which was devoid of all sincerity. "But let judgment," He commanded, "run down as waters, and righteousness as a mighty stream." Watching the tremendous volume of water surging over the top of the falls at Niagara, one is given a convincing demonstration of how the massive force of Divine judgment will overflow all resistance and bring in righteousness as a mighty stream providing for all spiritual needs. The day is certainly coming when the prophecy the Lord directed Amos to record, calling for the manifestation of judgment and righteousness, will be unequivocally fulfilled and nothing will be able to intercept or hinder the power of God to bring this about.

The Psalmist, after offering praises to the Ever-living God, adds his testimony from his knowledge of what God will do: "He hath prepared his throne for judgment. And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness. The Lord also will be a refuge for the oppressed, a refuge in times of trouble" (Ps. 9: 7-9).

It is significant that after the descent of the waters over the falls, a mighty stream is created below that no man can ford or turn from its course. When judgment flows down as mighty waters, the prophet declares that righteousness will follow like a mighty stream. How true this will be of the righteousness that will follow the establishment of judgment by the Lord, for righteousness is that state of perfection that will naturally follow the full administration of the Divine law.

Because righteousness is the antithesis of lawlessness, the ungodly will not be able to stand in judgment. Therefore, they will have no part in the Kingdom of God when righteousness fills the earth as the waters cover the sea. The Psalmist contrasts the state of sinners with that of the righteous, giving the inevitable outcome where each classification is concerned: "The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish" (Ps. 1: 5-6).

No man could possibly withstand the impact of the waters of Niagara Falls and it will be equally disastrous for the ungodly and the wicked to think they can withstand the day of God's judgment. The Apostle Paul refers to the severity of that day from the standpoint of those who are unrighteous: "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. . . . It is a fearful thing to fall into the hands of the living God" (Heb. 10: 26-27 and 31).

Jesus pronounced those blessed who hunger and thirst after righteousness, for He declared their longings will be fully satisfied (Matt. 5: 6). Thus we are assured that, just as judgment will come, so, too, righteousness will follow and the effects of the operation of judgment will be to bring the fruits of peace to His people.

In that day the perfection of the administration of the restored Kingdom of God will fulfill Isaiah's prediction: "Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified" (Isa. 60: 21). Looking toward the time of universal peace, the Psalmist exclaimed: "The heavens shall declare his righteousness: for God is judge himself" (Ps. 50: 6). All of this, so the Psalmist declares, will follow the gathering together of His saints — those who have faithfully kept His covenant.

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Destiny

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THE MARCH OF HISTORY

Soviet Warnings

No Puzzle

THE PRESENT Kremlin warnings addressed to the nations around them of possible annihilation if they allow nuclear defenses of any kind to be located on their soil may be a move to prevent the building up of defenses on soil adjacent to Soviet Russia at a time when the Soviet despots are definitely planning an aggressive move in the Middle East.

Soviet Russia is fully aware that World War III will come as the result of a sudden and unheralded attack. Her leaders know that no nation unprepared for nuclear warfare can possibly become ready when aggression begins. Thus her warnings and threats are aimed at keeping the nations around her defenseless up to the day she decides to strike. If they remain defenseless insofar as nuclear warfare is concerned, the Kremlin knows that, when war comes, fear of annihilation will prevent the nations thus warned from moving against the U.S.S.R. If these same nations would arm with modern weapons, their ability to strike back would be ever-present and this the Kremlin is seeking to prevent.

The question is, Are these warnings on the part of the leaders in Soviet Russia a clear indication of the approach of the day when their hordes are to be launched in a coming attack upon the Middle East? We may not have to wait long now before the whole purpose of Soviet strategy is fully revealed, recurring "Russian peace offensives" to the contrary notwithstanding.

IN A SYNDICATED release, Raymond Moley draws upon a gem from the wisdom of Abraham Lincoln in the form of an amusing analogy no less to the point in a modern context:

"Abraham Lincoln, in discussing public policy on one occasion, told of a dream he had experienced. As I remember the incident, Lincoln imagined that he saw two men engaged in a personal encounter. One was dressed in a heavy overcoat. In the course of their wrestling and scuffling, the man with the coat on got out of it, and the other man worked himself into it.

"This suggests the extent to which the Eisenhower Administration, despite all of its protests and promises, has adopted the economic and financial policies of the Roosevelt-Truman regimes."

Recent editorial comment in a daily paper on President Eisenhower's right-about-face on certain issues included the following observation:

"President Eisenhower each day more strongly resembles one of the great modern political puzzles. His conduct recalls that of Franklin D. Roosevelt in his first term in the Presidency."

This editor went on to observe that Roosevelt was elected on a platform of economy. Yet after his election he set an example of spending that his successors have followed with remarkable aptitude. This was also true when Eisenhower ran for President in 1952:

"He too promised economy. He too assailed the spending ex-

cesses of his predecessors. He did more, he assailed the let-Washington-do-it policy that required tremendous federal spending. But Eisenhower this year has produced the largest peace-time budget in the nation's history. He has invited Congress to cut it, but he resents suggestions that it be cut. Instead, he has mobilized the loudest voices in the Executive Department in its defense."

Assuming ultimate success for the President in his fight to secure a limited acceptance of most of his budget requirements, the editor of the above editorial directs attention to the puzzle he personifies. The question is then asked:

"What happened to him after he became President that made him reverse his position? The same question was asked about Roosevelt. There never has been a satisfactory answer."

Actually the answer is not at all difficult if one will but look behind the scenes. For many years *DESTINY* has recognized the futility of securing as party candidates men free from entangling alliances. In "The People Have No Choice," *DESTINY* for September 1956, it was stated:

"The political pots are beginning to boil furiously as we near convention time when both major parties in the United States are preparing to nominate their candidates for president for the four-year term beginning January 1, 1957. The tragedy in it all is that the voice of the people will not be heard in the selection of the men to head the tickets of the two major parties. Men will be picked who will be subservient to the unseen powers behind the scenes who dominate both political parties. The situation is such that it is absolutely impossible for righteous men who might meet with public approval to be selected as the nominees of either party. Actually, as national election campaigns are now run, the people no longer have a choice as to who shall be elected as president of the United States of America.

"The over-all deterioration in international relationships has often permeated the internal political activities in many nations and the United States has not escaped. Anyone familiar with the political maneuverings and interplay cannot be over-enthusiastic and many will continue to manifest a spirit of more or less indifference at the polls at election time. This is because they know that, insofar as the major parties and their candidates are concerned, and the great and fundamental issues which should be dealt with, it will be tweedledee and tweedledum, with the manipulators behind the scenes gaining the only triumph in the election campaigns."

Because the same manipulators work through both major political parties, the elected candidates for President, whether of the one or the other party, are definitely under the control of those responsible for their nomination. Need one wonder that, regardless of pre-election promises, when such men assume office their official acts are all cast in the same mold. Roosevelt, Truman, and now Eisenhower, are all peas in the same pod of the international manipulators. As pointed out in "The Iniquitous Empire: A Great Mystery," *DESTINY* for March 1950:*

"Thoughtful men and women have long recognized the existence of a secret group of would-be world rulers whose activities have been manifested principally through the power of money and financial control. For example, a study of the history of the Nihilists, the *Illuminati*, the Fabians and the House of Rothschild supplies ample evidence of the existence of such a cabal. These unseen rulers have exerted a tremendous influence upon all governments and have extended their ruthless controls over

the economic, political, financial and intellectual affairs of mankind. Even religion itself has come under their baneful influence,

"Since their concealed forces stand behind every phase of man's undertakings — cultural, governmental, ecclesiastical — they represent a hidden, iniquitous empire, able to maneuver policies and programs in their favor wherever they will to do so. Their weapons are influence, sometimes coercion, camouflage, subtle propaganda, secret agreements and secret diplomacy; the domain of their empires is any country, or from country to country, or in many countries at once, where they exercise their hidden influences behind the scenes. Their ultimate objective is the seizure of world-wide authority to enthrone themselves in universal rule.

"History reveals that through well-laid schemes governments have been made to prosper or die as the leaders of this empire have willed. Political rulers have taken office or have been deposed as directed by these unseen manipulators. The power to make war against anyone daring to question the authority of the rulers of this unseen empire has drenched the earth with the blood of the slain. . . .

"It is unfortunate that when one suggests that such a hidden empire exists, whose leaders are directing a subversive program with such world-wide implications, the suggestion is considered by the majority to be the height of absurdity. This very attitude demonstrates how successfully these evil plotters have been able to hide their hand so that only a few are able to recognize the marks by which their activities can be identified."

The really puzzling question is the ability of these manipulators behind the scenes to deceive the public to the extent that they are perplexed when they see president after president falling into an identical pattern and, contrary to pre-election promises, completely reverse their previous stand, even to conforming with the program of their predecessors of the opposite party. It is high time that men awoke to the fact that behind the scenes there are certain firmly-established controls which produce this sameness of action, regardless of the candidate elected to the presidency, and also regardless of the party that candidate represents.

The Time of Indignation

TITANIC FORCES of nature are being made ready for the day when, in His indignation, the Lord will move against the nations assembled to destroy His Kingdom. Jeremiah declares:

"The Lord hath opened his armoury, and hath brought forth the weapons of his indignation." (Jer. 50: 25.)

The weapons of God's indignation include both storm and earthquake. Already we are experiencing the results of the fact that the doors of that armory are now ajar, as tornadoes and cyclones leave devastation in their wake, destroying property and maiming and killing many.

Seismographs also are recording an increase in earthquake activity, particularly in the Pacific Ocean area. As the responsible forces of nature increase their turbulence, they will not long be confined to the Pacific basin alone, but other parts of the earth's surface will also be affected. In the *Columbia Research News* for March 1957 the following item, under the title, "Discovered: A Major Rift in the Earth," sets forth some interesting facts worthy of consideration. This information substantiates the pre-

* Also a chapter in *Documentary Studies*, Volume III, pages 263-282. Three volumes available; each \$5.00; any two, \$9.50; all three, \$13.95 postpaid. Destiny Publishers, Merrimac, Mass.

The very rifts in the earth's surface have been there for that day when God will indeed bring forth His weapons of indignation and the results will be overwhelming disaster for those who are in opposition to Him and to His Kingdom. It is most interesting that at this particular time, as the climax approaches in the Middle East, we also are receiving advance warning of coming earth disturbances as earthquakes increase in number and intensity.

JUNE 1957

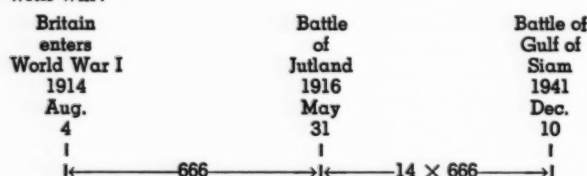
"March 2nd saw the Shipbuilding Industry faced with a demand from the unions for a 10% pay increase which, on the 5th, the employers rejected. On the 7th, an official strike of 200,000 workers was called to start in nine days. On the 13th, Engineering Unions decided to join the Shipbuilding Unions for a similar wage demand; thus Britain was faced with a 'grave industrial crisis.' All efforts to avert it having failed, the shipbuilding strike began March 16. Three days later engineers also gave notice to strike, the stoppage to be progressive until complete on April 6. Nearly a million engineering workers downed tools on March 23, a further half million on April 1. On April 2 the strike was called off, work to be resumed on the 4th."

* \$3.50 postpaid. Destiny Publishers, Merrimac, Mass.

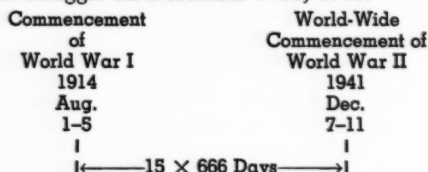
wages is perhaps about twenty-five million pounds. The value of lost production is incalculable,' says the *Daily Telegraph*.

"The agreement to return to work is but an armistice which, it is hoped, may lead to a settlement. Again notice the day-periods: '666,' associated with economics and war — the Archbishop of Canterbury described the shipbuilding strike as 'open war'; '1290,' associated with Soviet Russia, suggests Communism as the hidden hand behind it all. At the executive Conference of Unions, when a resumption of work was called for, leading Communists voted against it."

The following graphs illustrate how 666 is associated with war:



As Mr. Nicklin points out, here, linked together, are three events of major import for Britain. He then shows that these dates are linked with major crisis periods. For instance, 15×666 days from the commencement of World War I brought the world-wide commencement of World War II when the United States and Japan entered the struggle on December 7-11, 1941.



"It is impossible to study these day-periods without discovering their true significance. Simple calculations confirm their exactness; the data available rule out the element of chance, so that the only satisfactory explanation is that events are controlled and timed by a Higher Power — the Power that inspired the Bible."

Old Bottles

WHEN IT is found to be difficult, if not impossible, to enjoy a profitable discussion about new aspects of Biblical revelation with those whose minds are cast in the mold of their theological training, it is well to recall Jesus' words:

"No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse. Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved." (Matt. 9: 16-17.)

Theology is defined as comprising a system of religious theory methodically formulated. When theological concepts are of long standing, having been subject to revision from generation to generation by the deliberations of ecumenical councils, they are apt to become less and less an interpretation of Bible truth and more and more the traditions of men.

Today much of theology has become a garment worn threadbare. It is impossible to patch it with new revela-

tion accompanying the proclamation of the Kingdom evangel; nor are the majority of those clothed in this garment capable of assimilating the truth pertaining to the nature of His Kingdom in the world today. Just as the overstretched bottle of skin was unable to hold new wine, so today some are unable to accept the great truths pertaining to the restoration of the Kingdom of God on earth and the administration of its laws.

We often remind ourselves of this fundamental fact when confronted with the preemptory rejection on the part of theologians of the great truths God has called upon us to proclaim. After all, Jesus Himself was unable to convince the Fundamentalists of His day (the Pharisees) concerning the new revelation He was presenting to His generation. It was impossible for Him to set forth any evidence whatever that would influence the Pharisees and inspire an about-face on their part in regard to their theological concepts. Later on, with the evidence of our Lord's resurrection before them — for the Pharisees knew He had risen from the grave — they still refused to believe.

If Jesus Himself, the Author of truth, was unable to present the message in a way that would convince the Fundamentalists of His time, how can we hope to succeed in accomplishing a similar task with the Fundamentalists of today? When a man's thoughts and beliefs have so fettered his mind that he is no longer capable of impartially weighing evidence, facts presented to him simply come up against a blank wall of opposition.

That is the reason why so many who have accepted the Kingdom Evangel find it difficult to secure a hearing from church leaders. At first there is no thought but that the head of the church will welcome an opportunity to discuss the new evidence supporting these truths pertaining to the identity of true Israel in the world today. But the thread-worn garment is beyond repair and old bottles no longer have the necessary resiliency to receive new wine. As in the days of our Lord, religious leaders still reject the truth if it fails to conform with their preconceived expectations.

However, there is no need to be unduly troubled. Let our witnessing be faithfully done, knowing that ultimately the whole truth is going to be accepted, even by those who at the moment summarily reject it without taking the time to investigate the evidence presented. The Prophet Ezekiel declares of that day to come:

"So the house of Israel shall know that I am the Lord their God from that day and forward." (Ez. 39: 22.)

In the coming Day of Restoration all will know the truth, from the least to the greatest, and those who have set aside His laws and have refused to acknowledge the fact of the literal Kingdom of God upon the earth will be compelled to humbly acknowledge the error of their ways.

Thin Fare

IN A SURVEY conducted among the top-ranking scientists, the question was asked as to how many believed Jesus Christ arose from the dead. Rev. Wilbur M. Smith, a prominent theologian, is reported to have received some 228 replies. Of this number 142 flatly stated they did not

(Continued on page 134)

Even at the Doors

By J. BERNARD NICKLIN

EVIDENCE PROVIDED BY the Bible day-periods as to the significance of the year 1957 continues to mount. In this article we propose to examine certain time-connections that have come to light which appear to emphasize the fact still further, the first being some important periods relating to the Roman Catholic Church.

Readers familiar with the subject are well aware that events connected with the Church of Rome often occupy a prominent place in this prophetic chronology. They will recall that the New Dogma of the Bodily Assumption of the Virgin Mary into Heaven, promulgated by the Pope on November 1, 1950, fell at the end of a chain of nine cycles of 1290 days — the period of the *abomination of desolation* — from the opening of the Versailles Peace Conference. Significantly, in this group were events concerned with Hitler's rise to power as Desolator:

Peace Conference opened	Hitler elected Dictator	Hitler's army created	Total War declared on Hitler	New Papal Dogma
1919 Jan. 18	1933 March 5	1936 Sept. 15	1940 March 28	1950 Nov. 1
← 4 × 1290 →	← 1290 →	← 1290 →	← 3 × 1290 →	
← 9 × 1290 days →				

That in this case the Roman Church should be connected with a period and events implying *desolation* may seem strange. However, Reverend J. V. Hammond has discovered that the date of this New Roman Dogma, with other dated events relating to Rome, also forms part of a chain of *displacement* cycles:

V-E Day World War II	New Papal Dogma	35th World Roman Eucharistic Congress	Scots Roman Catholic Rally	Wembley Crowning of Virgin Statue
1945 May 8	1950 Nov. 1	1952 May 26	1953 March 8	1954 Oct. 3
← 7 × 286.1 →	← 2 × 286.1 →	← 286.1 →	← 2 × 286.1 →	
			plus 2	
← 12 × 286.1 plus 2 →				

The crowning of the Madonna Statue at Wembley by the late Archbishop Griffin on October 3, 1954 was attended by some 90,000 Roman Catholics. This event, be it observed, fell five "displacements" after the promulgation of the New Dogma of the Assumption of the Blessed Virgin.

A month later, on November 1, 1954, a like ceremony, attended by 300,000 pilgrims, 385 bishops and 25 cardinals, took place at St. Peter's in Rome, when the Pope instituted the Feast of the Queenship of the Virgin Mary,

crowning the images of the Virgin and Child with diadems. In his address the Pope declared that the salutation of the Virgin as *Queen* was intended to draw the attention of the world "to a truth which, in present circumstances, is capable of remedying its ills." But this ceremony, we imagine, was much more. Unless we are mistaken, it marked the consummation of Mariolatry!

Another esteemed collaborator, Mr. Brian H. Cannon, has observed that the date of this crowning at St. Peter's fell 20×286.1 days after the Pope's election on March 2, 1939 — again a most significant "displacement" interval!

Pius XII becomes Pope	Pope crowns image of Virgin
1939 March 2	1954 Nov. 1
← 20 × 286.1 days →	

Also from the ten days between Pius XII's election and crowning:

Pius XII elected Pope	Pope crowned	?
1939 March 2	1957 July 25	1957 Aug. 4
← 8 × 840 days →		

While from the Infallibility Decree we have this:

Papal Infallibility Decree	?
1870 July 18	1957 Dec. 9
← 38 × 840 days →	

But some may ask, Can there be anything wrong in crowning a statue of the virgin Mary? Viewed in the light of the Holy Scriptures, these recent ceremonies reveal that the Roman Church has not changed, but is still identified with the ecclesiastical phase of the system so strongly condemned in Revelation (chapter 17) where "Babylon the Great, the Mother of Harlots" is mentioned.

The Reformers of the sixteenth century recognized it as such. Indeed, as early as 1520 Martin Luther published a treatise on "The Babylonian Captivity of the Church," denouncing the Roman Church as the "Babylon" of Revelation 17. What is the conclusive evidence, however, to show that Rome does represent "Babylon"?

Two "women" are described in these last chapters of the Apocalypse — one "the bride," the Lamb's wife (Rev. 19: 8); the other "Babylon, Mother of Harlots," representing an *apostate* Church. The latter, it is stated, would have her seat on "seven mountains," or hills (Rev. 17: 9), and Rome is known as the seven-hilled city. But as if to clinch the matter, in verse 18 the "woman" is said to be "that great city, which *reigneth* [in St. John's time] over the kings of the earth," and the City Supreme at that time was Rome. It is further stated that "the waters . . . where the whore sitteth, are peoples, and multitudes, and nations, and tongues" (Rev. 17: 15). She would, in other words, be a universal church — a *Roman Catholic Church*.

- 1290 — Desolation — “These shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.” (Rev. 17: 16.)
- 2300 — Cleansing — “Then shall the sanctuary be cleansed.” (Dan. 8: 14.)

February 17, 1957 was the date of President Eisenhower's appeal to Israel to withdraw from the Gaza Strip and the Gulf of Aqaba and “rely on the resoluteness of all roads to justice.” It therefore had an important bearing on the Palestine and Middle East crisis — the area, according to prophecy, that is to be the storm center at the end (Ez. 38 & 39; Zech. 12 to 14, etc.). If, as evidence seems to point, we are approaching this Armageddon struggle, the effort made to secure peace on this date is quite in keeping.

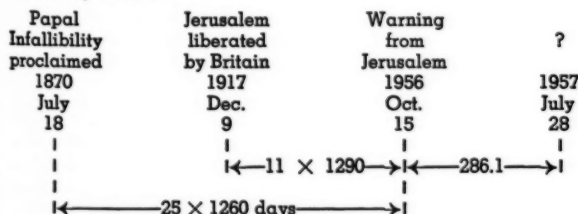
But is not the 2300 days from the Papal Dogma, which ended February 17, very suggestive? “Then shall the sanctuary be cleansed.” The term “sanctuary” is to be taken in no narrow sense. It includes the Temple site at Jerusalem, the entire Christian Church and, in its widest application, the whole people of His Kingdom. This is the cleansing that Christ will accomplish upon His return.

We turn now to the consideration of some further evidence that has come to us from Mr. Cannon, which adds to the significance of another date not far ahead. Attention has already been drawn to the approaching termination of twelve cycles of 1290 days on the solar scale from hostilities commencing in the first world war. July 28, 1914 was the actual date, while Russia and Germany entered the war four days later. The following graph, shown on page 40 of DESTINY for February 1957, gives this time-connection in detail:



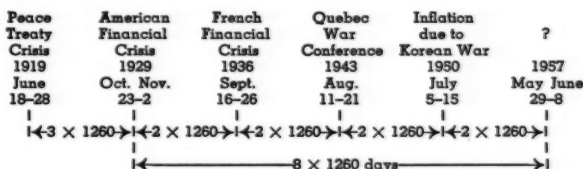
In the same issue, and on the same page, July 28, 1957 is shown as falling a displacement cycle from October 15, 1956 — an important date in the Middle East crisis when, among other things, Mr. Ben-Gurion, in a speech at Jerusalem, gave warning of increased danger, due to the supply of Soviet arms and preparations in progress, of a “second round” against Israel.

This latter date was the terminal of several important periods, such as 11 times 1290 days from Jerusalem's liberation, and 25 times 1260 days from the Papal Infallibility Decree:

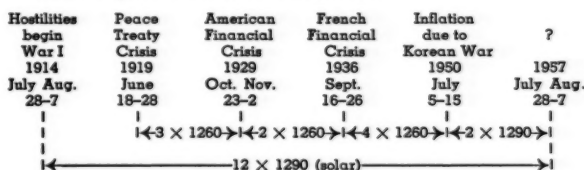


Here again a Roman Catholic pronouncement of major import, it will be observed, is linked up with a Palestine and Middle East crisis date.

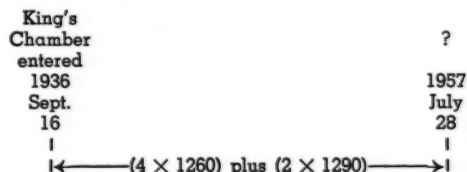
Still further emphasis is brought to bear upon the importance of July 28, 1957 as the result of observances on the part of Mr. R. Y. Cutler, a prominent Pennsylvania businessman. He noticed that the second cycle of 2520 days after August 14-15, 1943, the date of the War Conference at Quebec, ended with the inflationary change that came in the United States as the result of the Korean war. Thus the chain of 2 × 1260 days, extending from the Peace Treaty Crisis of June 18-28, 1919, is as follows:



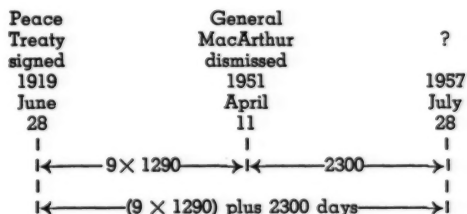
This may be extended still further:



Passing now to Mr. Cannon's recent findings, the first to which we would draw attention shows July 28, 1957 to be tied to an important Great Pyramid date — being just four times 1260 plus twice 1290 days from the date which marked the entrance into the King's Chamber, September 16, 1936:



The next example is rather baffling. It applies primarily to the United States. July 28, 1957 will be exactly 2300 days from the dismissal of General Douglas MacArthur from his Far Eastern command on April 11, 1951, which caused such a stir; and this date fell nine times 1290 days from the signing of the Versailles Peace Treaty, June 28, 1919:



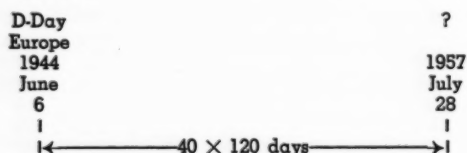
We come now to a group of seemingly outstanding warning periods, all based on the period given to Noah for the Flood. Jesus said:

“As it was in the days of Noah, so shall it be in the days of the Son of man.” (Luke 17: 26.)

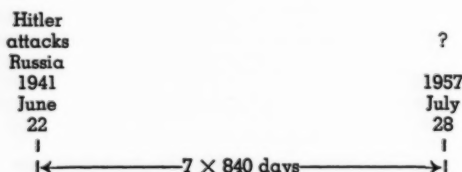
Noah was given 120 years in which to prepare. It is, therefore, not inappropriate to find periods of 120 days,

and multiples of such, now operating. Seven times 120 days (840) elapsed between the *Titanic* disaster (April 15, 1912) and Germany's invasion of France (August 2, 1914); and other significant instances of this period have been noted.

The final and severest phase of World War II commenced D-Day, June 6, 1944, with the Allied invasion of Normandy. From that date forty times 120 days will end July 28, 1957!



"Forty" is a complete number and is associated with Judah (Ez. 4: 6). Another terrible phase of World War II began June 22, 1941, with the Nazi onslaught on Soviet Russia. From that date seven times 840 days will expire July 28, 1957.



Perhaps the most important event in recent years from a prophetic point of view, has been the coming into existence of the new Jewish State — the State of Israel, as it is called — in Palestine. Students have long been awaiting this event. Dr. Grattan Guinness, for instance, in his book titled *Approaching End of the Age*,* Second Edn., published 1880, wrote:

"When the nations of Europe, actuated, may be, merely by mutual distrust and political jealousy, or it may be by higher motives, shall conspire to reinstate the Jews in the land of their forefathers, then the last warning bell will have rung; then the last of the unfulfilled predictions of Scripture as to events prior to the great crisis will have received its accomplishment; then the second advent of Israel's rejected Messiah, to reign in conjunction with his risen and glorified saints as King over all the earth, will be close at hand." (P. 474.)

In Bible prophecy the Jewish nation is referred to as a "fig tree." Jesus, at His first coming, referred to it as a Barren Fig Tree (Luke 13: 6-9). In an acted parable at the close of His Ministry He depicted this Barren Fig Tree as accursed and withered. Thus for nearly nineteen hundred years Jewry has remained in this condition. But in His Olivet prophecy Jesus foretold that during the "generation" that would see a world war, the liberation of Jerusalem, and great tribulation, the "fig tree" would revive its national aspirations:

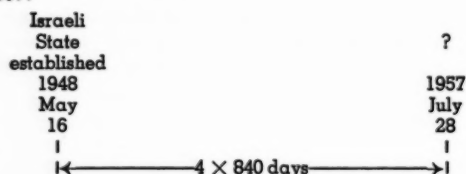
"Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it [He] is near, even at the doors." (Matt. 24: 32-33.)

The "fig tree" springing again into life, together with the fulfillment of other signs He had foretold, would be,

* Now out of print.

for those on the watch, the herald of the approaching summer of a glorious new age.

Now glance at the chronological significance of the date, May 16, 1948. Four times 840 days from it will end July 28, 1957!

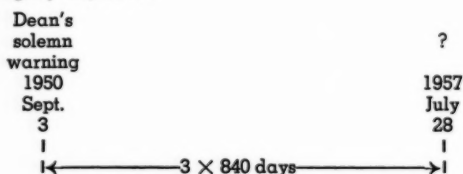


Perhaps the most striking of these warning dates was September 3, 1950 (which fell on a Sunday). "On that day," writes Mr. Cannon, "I recorded that the Dean of St. Paul's, Dr. W. R. Matthews, in a sermon in Birmingham, stressed the starkness of the alternatives before the world — *Christianity* or the *wrath to come* — and proclaimed that history is now producing on a world scale the situation which the New Testament envisaged: a *time of crisis*, of *judgment*, of *need for choice*."

Strange to say, the late Bishop E. W. Barnes, Bishop of Birmingham, (high priest of modernism) also preached a sermon on that day. "For," writes Mr. Cannon, "I have a further note as follows: 'Two Prescriptions for Salvation within the Anglican Church:

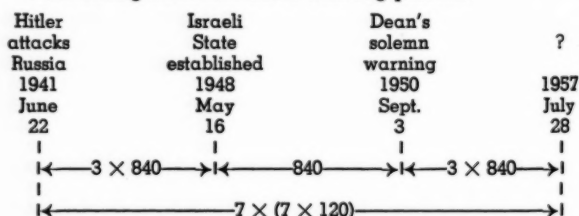
- 1) *Dean of St. Paul's* — Salvation through the power of God in Christ to make new men.
- 2) *Bishop of Birmingham* — Salvation through scientific humanism.'"

Could it, by any possible chance, have been a coincidence that this warning to the people of England by the Dean of St. Paul's should have fallen three times 840 days before July 28, 1957?



A further search brought to light that on that date, September 3, 1950, as the result of an economic crisis in Israel, a conference opened in Jerusalem to cope with immigration and to seek dollar aid.

Combining these last three warning periods:



It is not for us to dogmatize as to what these future dates imply. Events will show. But they should stimulate us to watchfulness and preparation. From the signs our Lord gave, and from this chronological evidence based upon the Bible periods, it would seem that the days of this dispensation are "numbered" and that He is now "even at the doors."

Month By Month •

by A. R. H.

POLITICIANS PREACH platitudes either as a substitute for thought or as opiates for subduing the fever of controversial thinking. However, by observing closely the changing fashion in clichés employed from time to time, it is often possible to find a clue as to trends of development behind the scenes. Thus, in recent years a favorite theme song had been: "*Our Way of Life*."

Suddenly this theme was dropped like a hot potato! Today its sound is heard no more in the land. It suffered a dramatic demise at a recent conference where a spokesman for the West, in full spate, was stopped by an Asian delegate with the iconoclastic interjection: "*You have not got a way of life. All you have got is a way of making money.*"

As a counter-slogan this rejoinder caught on like prairie fire. Ordinarily it might have been dismissed or laughed off as a clever example of witty repartee. But the barb went home. For the challenge was made with deadly seriousness and represents one of the root causes of continuing tension between East and West.

Mammon and Materialism

Often we hear Christianity condemned because of the fact that the so-called Christian dispensation has coincided with the worst wars in human history. The significance of the fact that these "*Wars and rumors of wars*" were prophesied as being inevitable is ignored. Yet the fact that nation would rise against nation and kingdom against kingdom was foreseen as being among the specific signs of the end of the age. It was not predicted that the Christian churches would be successful in preventing warfare. It is because this challenge brings into focus the paradoxical enigma of the fact that the Christian Era, far from eliminating Mammon and overcoming materialism, is itself practically submerged and dominated by it, that we venture to ventilate this question in these columns.

Ways of Life

Thus, in a *Daily Telegraph* article recently, entitled "*Why the Arabs Fear Israel*," Martin Moore contributes a valuable sidelight upon this problem when, in exploring the inner causes of Mideast conflict, he maintains:

"One must see what Israel is and means. Israel is not just a rival state established in territory which the Arabs hold to be theirs. If it were only that, then the problem could be tackled as an ordinary clash of nationalisms. The core of the conflict is deeper. Israel is, to Arabs, a frightening fistful of Western energy and Western ideas, thrust into a world that cherishes a wholly different way of life.

"Modern Arabs may, as Sir Robert Boothby recently remarked, no longer be thinking of camels but of Cadillac. Yet they still think as Arabs. Religious extremists regard the West as an altogether corrupting influence. Most others want to adopt its techniques, but not its spirit. Of this spirit, Israel is a national incarnation. It is through and through a Western state."

Martin Moore contends that since "*the springs of conflict are spiritual, it is futile to think of settlement as something concrete that can be promoted or imposed from outside*," and he continues:

"What the Western visitor admires the Arab must hate and fear. Israel's energy could galvanize the Middle East and that is what the Arab is afraid of. They feel that Israel radiates a challenge to their way of life, forcing the pace of commercial and industrial competition, compelling them in self-defense to a Western pattern, for which they are not ready.

Living by Trade

"Israel wants peace because it is only by trade that she can earn a living. This is precisely the reason why the Arab governments do not want peace. It may be that they are giving up their idea of a war of extermination. But this would make even more logical their strategy of belligerent containment; to check Israel's progress by keeping her in a state of continuous wasteful energy-consuming preparedness for war."

In this reference to "a Western pattern" and the necessity to earn a living by trade, we are led to the crux of the matter under consideration. For world trade, which is a normal activity in itself, has become superimposed by an alien financial system which manipulates money-power in a manner contrary to the function which money originally was designed to fulfill.

The Wanton System

As a consequence of this insidious despotic control, the world has come under the financial domination of what the Book of Revelation describes as "*the Wanton City*," or system, which "*treats as merchandise the bodies and souls of men*." This Wanton System is also described as a Great City which "*reigneth over the kings of the earth*." Indeed, not only reigning monarchs but the Oil Kings, Steel Kings, Copper Kings, Tin Kings, Biscuit Kings; in fact, economic royalists of all kinds are included in this designation since all of them alike are caught up in this world-wide system. As a materialistic mechanism this modern Moloch bows down to Mammon and worships the power of money as its god. By contrast with this, in the performance of its natural function as a medium of exchange, money was meant to be the servant of mankind and not its master.

Thus, in a leading article entitled "*Musing on Money*," the Editor of the *Daily Mail* painted a vivid picture of current monetary chaos and confusion when he averred:

"Between the wars, everything was tried to cure unemployment. Britain went on and off the gold standard. She was first a Free Trade and then a Protectionist country. The bank rate went up and down. All to no avail. The 1929 MacMillan Committee proposed that imports should be controlled to improve home production. Today we control imports to curb home production. So where are we?"

"Some malaise obviously afflicted world economies from 1918. But the only difference between 1929 and 1957 was that conditions then were opposite to what they are now. Then we had unemployment; today full employment. Then deflation; now inflation. Then, the economy was starved of money; today it is

choked with it. Then the task was to stimulate consumption; now to damp it down."

A Siege Economy

To the average observer the picture presented is something like a continental Casino where the proprietor has the tables fixed in such a way that the players are unable to win more than a predetermined amount, no matter how they play or what they do. To those who have studied the works of monetary reform experts it has long been obvious that the world monetary system is no longer being run as a monetary system but is operated as a debt system, based upon usury.

Signs of a dawning awakening to these facts appeared last year in that most sober representative of conservative thought, the *London Times*. Thus, in a leading article entitled "*The Diminishing Pound*," the Editor startled his readers by speaking of Britain's "*Siege Economy*" where he declared:

"The fall in the value of money has become a major political issue. The course of depreciation is depressingly steady. It was faster in the early stages of World War II; slower in the later stages when the siege economy tightened its grip. It continued from the end of the war until now."

This *Times* article, published on March 22nd, 1956, was accompanied by a chart with a graph showing the decline from 1938-1956. A pound worth 20 shillings in 1938 is worth under eight shillings today.* In a subsequent article entitled "*The Rule of Fear*," the Editor of the *Times* shakes once more the complacency of his readers with the challenging assertion:

"Those whom the gods wish to destroy they first make mad. Since the end of the war a kind of madness has infected British politics where financial and economic matters have been concerned. All our past may proclaim our future, but it is as well to leave out some aspects of the last ten years."

A Nation's Malaise

At the close of a long correspondence between readers of the *Times*, airing their views as to the causes of world-wide economic maladjustment, or malaise, a reader described as being one who was "close to the center of affairs" proclaimed the trenchant warning:

"When the policy of honest [i.e., stable] money was deliberately discarded in favor of what can properly be called 'the money swindle,' the rest was bound to follow as night follows day. What is surprising is that, unlike those who in France and Germany suffered the same fate, we in this country are still taken in by the double talk which, professing honesty, practices swindle."

There may be some intellectuals who still listen to the inane incantations of professional economists ("Too much money chasing too few goods!"), but the reason why the mood of Labor in Britain is so stubborn today is that the common people no longer believe a word of the economic mumbo-jumbo which is dinned into their ears. They feel the same sort of sullen resentment which orthodox-minded thinkers felt when a recent Chancellor blandly boasted that it was no longer Government policy to balance the Budget, but the Budget was used instead as a means of controlling the spending habits of the people.

*Since these words were written the chart has appeared again, showing a further decline as of April 1, 1957, following the Suez crisis. A. R. H.

Manipulating Economic Policy

Without controversy such a policy, once accepted, can too easily become the thin edge of the wedge of downright financial dictatorship with all the evils which flow from it. It is none the less deadly when excused on the pretense of enforcing monetary discipline. As the Editor of the *Daily Mail* comments with candid caution:

"Currencies were evolved to meet conditions of human life which are perhaps no longer valid. Certainly the stupendous outpouring of goods in the last few decades is something which the wildest imagination could not have foreseen. But today the value of money falls remorselessly and no one can stop it."

"Perhaps the answer lies in the Budgets themselves. At one time taxation was levied to raise revenue. Today it is used to manipulate economic policy. The least important duty seems to be to get the accounts in balance. Modern Chancellors of the Exchequer habitually and deliberately get it wrong."

The answer lies much deeper than the shallows of Budget policy. The setting up of a Royal Commission of Enquiry into the root cause of national and international debt could be the first step in bringing some of the answers out of darkness into light.

What saith the Scriptures regarding this extraordinary situation? The Scriptures make it abundantly clear that the World Economic "Wanton" System is based upon principles which are in diametric opposition or antithesis to the basic principle of the Sermon on the Mount, which does not cry out saying: "*Earn your living by trade; export or die!*" On the contrary it proclaims: "*Take no thought for your life, for life is more than meat and the body than raiment.*" Everyone knows instinctively that this is true, but it is going to need a radical revolution or reorientation of popular thought to bring the minds of men into line with this way of life, which is the Christ-like way.

Living Like Lilies

If we contrast the condemnation of Haggai: "*He that earneth wages earneth wages to put it into a bag with holes. Thus saith the Lord, consider your ways,*" with the words of our Lord: "*Consider the lilies of the field how they grow; they toil not, neither do they spin,*" we see how vast the gulf is between the materialistic and spiritual outlook from which economic well-being on the one hand, or malaise on the other hand, both stem. There is no point in earning wages if the value of wages earned is continuously depleted by rising prices and penal taxation.

The secret of the lily is that it is obedient to the law of its own being, which is unfoldment. The lily is content to be. Within the limits imposed upon it by the natural order of things, it obeys the spirit of the principle embodied in the Divine injunction: "*Be ye therefore perfect, even as your Father which is in heaven is perfect.*"

If men could learn to put spiritual unfoldment first rather than the pursuit of material accretion, they would find that all things needed would be added to them. For the effect of putting first things first would result in an uprush and outburst of creative energy and activity such as the world has never seen.

The Sermon on the Mount is the foundation charter of the Christian way of life. Jesus was a realist, not a sentimentalist. He did not deny that food and clothing and the struggle for subsistence were dominating considerations in

man's life on earth. ("Your Heavenly Father knoweth that ye have need of all these things.") But He did proclaim the fact that there were alternative methods of satisfying these basic needs. Jesus propounded the right way, but men have followed the wrong way.

Let us therefore consider the lilies, how *they* grow. By doing this we shall discover what it means truly to live. It will show us the way out of the impasse of current chaos and confusion.

Are the lilies of the field gainfully employed? That all depends upon what we mean by gain. Do the lilies earn their living by trade? They toil not, neither do they spin. But the fact that lilies do not toil does not mean that men can cherish the illusion that they can lapse into lethargy because the world owes them a living. What it does mean is that men must learn to live in such a way that they find out what the art of living — or the law of perfect self-expression — truly is. Like the lilies, men will then begin to fulfill the purpose of their existence and bring their wills and hearts and minds and spirits into synchronization or alignment with the Divine plan for their lives, which is what the Lord of Life requires of them.

Christianity is no more responsible for the fact that wars and rumors of wars have plagued the so-called Christian dispensation than the lilies of the field are responsible because men have elected to turn their backs on the way of life which would reveal to them the secret of living in harmony with the law of perfect being. Moreover, the prophetic Scriptures make it abundantly clear that nothing approximating to a world conversion experience or spiritual renewal is possible until the outpouring of the Spirit of God upon all flesh takes place immediately prior to the inauguration of the Millennial reign of Christ on earth.

Meanwhile, what David Davidson defined as "*the exodus of Christian Civilization from economic bondage*" is under way.

To put the pursuit of world trade before seeking the Kingdom of God may be the way of the world ("After all these things do the Gentiles seek"), but it is not the way of life which Christ commended as conforming to the Divine plan for the destiny of mankind. Of this we shall have more to say as events unfold.

N.B. Among the many books published on the Suez crisis the most sensational to date is that published by the Bromberger brothers in Paris. Among the interesting details divulged is that of the magnetic storm in the Ionosphere which paralyzed communications by radio at the height of the military operations. Another statement declares: "The threat of atomic rockets was a bluff by Moscow aimed at making an impression on the Arab countries and making them believe that the Soviet Union was the real defender of Egypt."

To what degree bluff entered into the threat is a moot point. Most of the books published on Suez are strongly accented one way or another for propagandist reasons. The curious thing is that, by a coincidence, it was during the week that this book saw light of day on booksellers' stalls in Paris, that the contents of a letter from Bulganin to the Norwegian Premier was released to the press. In this letter, conveying a strong warning to Norway against participation in NATO defense measures, Bulganin declared: "It is no secret that for some days in November last year we were all faced with a serious threat of war. This terrible danger was prevented because aggression met determined resistance in Egypt and an end was put to the Fascist revolution in Hungary." The unequivocal realism of this utterance seems to confirm the fact so strongly supported by evidence from other and independent sources that the Kremlin ultimatum to launch rocket attacks on London and Paris was no idle threat. — A. R. H.

SIGNPOSTS OF HISTORY

By

J. BERNARD NICKLIN

IT IS THIS YEAR of our Lord, nineteen hundred and fifty-seven, upon which the penetrating beam of the searchlight of prophecy is now focusing. *Signposts of History* reveals the marvelous truths pertaining to God's purposes hidden in the chronological time-periods and the meaning of the numbers involved. This book charts these most significant time-periods, while events have already demonstrated their importance and the time-liness of its publication.

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be in the possession of all those who are alert and watching, for all signs point to the imminence of the second advent of our Lord.

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(Continued from page 126)

believe in the resurrection, 28 indicated they did not want to express an opinion and 23 questioned whether He had risen or not.

Deploring the lack of faith on the part of these scientists, Dr. Smith expressed astonishment that many were members of Protestant evangelical denominations. However, it is not surprising to those who have taken note over the past decades of the thin fare dispensed by pastors whom the Lord has declared, according to Ezekiel, "have fed themselves, and fed not my flock" (Ez. 34: 8).

The Modernist shepherds of His flock have denied the authenticity and inspiration of the Scriptures, leading to disbelief in its recorded facts and in its supernatural aspects. Thus they feed not His flock. The Fundamentalist shepherds, while adhering to a general belief in the Bible, have nullified the effectualness of much of its teaching by spiritualizing away its obvious meaning. Thus the Lord condemns them:

"As for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet." (Ez. 34: 19.)

If the eighth verse of Ezekiel's 34th chapter refers to one classification of religious instructors, the Modernists, who do not feed the flock, then this statement refers to another group, the Fundamentalists, who, while they do feed the flock from the Word of God, only do so after fouling up its meaning by spiritualizing away the plainly-declared purposes of God. Invariably, when a passage of Scripture has been subjected to spiritualization, it bears no more relation to the original intent of the words used than a wilderness choked with thorns and briars bears to the Garden of Eden.

Most Modernists are not hesitant in giving voice to their disbelief in the Scriptures, but the Fundamentalists, while avowing their belief in the Word of God, proceed to disavow that affirmation through their distortion of its message, particularly that contained in the prophecies of the Bible. Modernists say, "The Scriptures are not true." Fundamentalists say: "The Scriptures do not mean what they say." There is very little difference in the end result. Through Ezekiel the Lord declares His people will be delivered from such shepherds.

That the realization and acknowledgment of the true identity of the Israel of God in the world today — the Anglo-Saxon-Celtic peoples — is involved in this deliverance is made quite clear, even though this phase of Scriptural teaching is ignored by the Modernists and repudiated by the Fundamentalists. The Lord declares what will come about, consequent upon their deliverance from these false shepherds:

"Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God. And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God." (Ez. 34: 30-31.)

From that day and forward His people will no longer be a prey to the atheistical doctrines of Modernism or to the trampling underfoot of the words of life by Fundamentalist spiritualizers, responsible today for so much unbelief and skepticism manifested by so many, even within the church itself. It is small wonder that the scientific mind, which is both reasoning and analytic, is so

little impressed by the sermons of modern-day shepherds of His flock who are unable to present convincingly, and substantiate with evidence, the whole truth of the Scriptures.

Irremediable Decision

IN THE *American Mercury* for May 1957 there is a timely article entitled "The American Mistake." The subtitle to the article poses the question, "Did We Elect the Wrong General?" The writer sets forth how the problems of the past five years have been handled by President Eisenhower as a prisoner of the internationalists. He then shows how General Douglas MacArthur, in the light of his past record and as a nationalist, would have made American self-interests the touchstone of his foreign policy.

It is impossible to reverse many of the disastrous results stemming from the hesitations and indecisions of our present national leadership. However, it would be well to take note that the building up of the popularity of an individual for high office through propaganda, however skillfully engineered, is scarcely the way to secure wise and prudent leadership in our land. There is no question at all about this type of build-up of public approval supporting President Eisenhower, just as there was a similar build-up popularizing former President Franklin D. Roosevelt.

The evidence points to a complete lack of confidence in Washington in an overruling Providence guiding and directing the affairs of this great nation. Because of this lack, there is indecision and fear gripping the hearts of those who are responsible for guiding the Ship of State. Unaware of our Divine destiny, a spirit of timidity seems to urge them on to appease Soviet Russia, even accepting defeat rather than to go through to victory on the field of conflict. As stated in the above-mentioned article:

"It is painful to contemplate the dreary waste of lost opportunities which has characterized American world policies during the Republican years. It is even more agonizing to realize that this failure in leadership was self-inflicted, when we rejected MacArthur in 1952."

After all, a nation whose people have departed from the ways of righteousness is in no position to choose the type of leadership that will bring honor and glory to them. Because, as a people, we refused to grasp the opportunity to select a leader under whom the Communists would have been defeated, we lost the Korean war. The terms of the armistice were humiliating and the result has been a formidable build-up in North Korea for a later renewal of the conflict in the Far East under circumstances that may prove disastrous for us. As the writer of the *American Mercury* article concludes:

"In the long reaches of history it is the MacArthur risk-taking, and not the Eisenhower hesitations, which pay off for a nation.

"The choice which our nation made in 1952, in the light of future history, is likely to be recognized as one of the most desolating in American history. The tragedy is that few Americans, in the prevailing fog of political autointoxication, realize its immensity."

(Continued on page 142)

☆☆☆☆☆☆☆☆ U ☆☆☆ BY KENNETH DE COURCY ☆☆☆ UU ☆☆☆

Since the Hungarian rising the number of Russian troops in Romania has been steadily increasing. In November there were only seven divisions. Those satellites which have continued unreservedly to accept Moscow's leadership have drawn closer together. Measures have been taken for extensive long-term economic cooperation, including some coordination of capital investment between Romania, Czechoslovakia and Bulgaria. There has also been a change in Bucharest's attitude toward Belgrade. Until early December there was marked tension. Since then there have been friendly exchanges and expressions of mutual good will.

Bulganin and Khrushchev eagerly accepted the invitation to visit Finland in the spring. It is also to be noted that a delegation of the Finnish Communist Party led by three members of Parliament had been to Moscow. The purpose of the visit was to discuss means of political penetration of Scandinavia. Since the Hungarian rising and its suppression, there has been considerable coolness toward Russia on the part of the Scandinavian countries. Moscow wants to use Finland as a bridge. The Finnish Government — having felt impelled to give the invitation — are now feeling a little nervous about the kind of public reception Bulganin and Khrushchev will get. Public feeling about Hungary has been running high and it will not be easy to organize a cordial public reception. It must be remembered that the Hungarians and the Finns are kinsfolk. Norway, Sweden and Denmark, while recognizing Finland's special position in relation to Russia, do not want any Russian visits.

Unless a remarkable change occurs, the Conservative Party in Britain faces the certainty of a very heavy defeat at the next election. This may be comparable with that of 1906, but with far graver political, social, economic and international consequences. The time has come when responsible opinion should be most gravely warned of the prospects. At present there is no sign whatever of any significant Conservative recovery. Unless the government adopts a striking policy which revolutionizes public opinion, we can be sure that the next government will be Socialist and that the prime influence within that government will be Mr. Bevan. This correspondent has constantly reported that he detects no increase in fundamental Socialism. The present trend is entirely due to disappointment. The Conservatives have upset too many of their own supporters, have given an impression of wobble and weakness, and have caused a sense of humiliation and retreat in foreign policy.

Probably 70 per cent or even 75 per cent of public opinion favored a strong Suez policy. In fact, Britain has eventually capitulated at every point since the Canal was seized. This has deeply shocked the nation. Those who favored a weak policy were never more than a minority. The nation wanted toughness and believed that weakness would lead from one surrender to another, ending in an eventual world catastrophe. The Conservative leadership bears the reactions of the whole wretched business, though by no means everyone blames the government.

The shipbuilding and engineering strikes — with the threat of other strikes — are extremely serious. No reasonable person for one moment disputes anyone's right to a fair wage for a fair day's work. No one disputes the fact that the cost of living is rising. But the answer lies in

increased production. If production does not rise, wages cannot constantly rise without bringing national bankruptcy. No one wants to hound men on to work beyond their physical or mental capacities. What is needed is for everyone to work up to capacity and to sweep away the mass of restrictive practices which date back to long obsolete conditions. A large number of industrial workers know this. A number of union leaders know it. A large number of workers are opposed to the present strikes and are opposed to the whole rotten system of union tyranny. They are afraid to stand out because they cannot face the cruel, inhuman weapons of the boycott and social persecution. This new form of outlawry is every bit as savage and pitiless in the modern context as it ever was in bygone days. It takes a very strong man to stand up to it.

The best of the union leaders are also against the present strikes as well as union despotism. But they are afraid of the extremists on the floor. They lack the moral courage to speak out, to rally and lead the masses of decent, well-disposed workers, and thus to smash the conspiracy against the nation. A conspiracy against the nation is precisely what we are now facing. The unions are being deliberately used for political purposes. The Communists are using them in the interests of a hostile foreign power. The Socialists are using them in order to make it impossible for a Conservative government to govern and to create a situation in which the Socialists can come in with a program purporting to clear up the economic chaos which they are deliberately creating for political ends. It is not without significance that Communist leaders in Europe have for some time been predicting the downfall of the British Conservative Government through industrial action.

Few Conservatives dispute the dangers of another Socialist government. The dangerous fact is that, while they admit the dangers, many are so irritated and disappointed that they refuse to think it worth while bothering to support the Conservative leadership. What should we expect from a Socialist government? First and foremost, we shall have Mr. Gaitskell using all his influence to bring in the utmost possible degree of theoretical Socialism at home and UN-directed world policy abroad. Under Gaitskell, we may, therefore, expect to see growing numbers of union men given the highest positions in the Socialist State. This will certainly include an attempt to remove the present kind of person usually appointed to the Royal staff. This improper move to interfere with the personal affairs of the Sovereign in this particular respect is certain to be made and has already been the subject of preliminary propaganda.

In the second place we shall have Mr. Bevan. He will tell us that he alone can bring industrial unrest to an end. His policy will be virtually National Socialist. He will adopt any foreign policy, however inconsistent with his previous opinions, if it is guaranteed to make him an historic figure. Bevan will be entirely ruthless and may win over a large part of the nation for a time.

The foregoing is the one hundred and thirty-seventh presentation of excerpts from "Intelligence Digest — A Review of World Affairs" by Kenneth de Courcy, published in DESTINY by special arrangement with the author.

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A Crisis in Fundamentalism

By HOWARD B. RAND

HOW MANY of the leading scholars and theologians who lived during the inception of the Christian Dispensation were aware that Judaism was giving way before a more militant presentation of the Gospel as the result of the first advent of Jesus Christ? The theological concepts of the day were dealt a fatal blow from which there was to be no real recovery. Although Jewry refused to accept Jesus' presentation of the truth, both by word and by demonstration, this in no way hindered the growth and spread of the doctrines He proclaimed. After His death and resurrection there was only a mere handful of His followers, the despised Christians, who challenged the tenets of Judaism, pointing to their unrecoverable mistake in the rejection of Jesus Christ, their Messiah. Many years of severe persecution of the followers of our Lord by Jewry ensued, but Judaism diminished while Christianity expanded its influence as the disciples pointed to the predictions of the prophets concerning Jesus Christ, His birth, His life, His ministry, His death, His resurrection, all of which proclaimed Him to be the Messiah. Nevertheless, in spite of this multiplied evidence, the theologians of the day refused to believe and their disbelief brought about the inevitable decline and decay of the effectiveness of the doctrines of Judaism upon which they had relied for salvation.

While the great truths out of which the doctrines of Judaism grew continued to live on, the theological concepts so prevalent in the day of our Lord gave way before a new revelation in regard to the application of those truths. No longer was it necessary to sacrifice a lamb for the remission of sins, although the principle of sacrifice was still essential for the forgiveness of sins. The Redeemer and Saviour, Jesus Christ, had become the Lamb of God, fulfilling all the requirements necessary for redemption and salvation, for He was "the Lamb slain from the foundation of the world" (Rev. 13: 8). At the time He died on the cross, the veil in the Temple was rent from top to bottom, certifying to the truth of this assertion.

The people had asked, "What new doctrine is this?" (Mark 1: 27.) Yet the doctrine Jesus taught was not new; it was simply new light shed upon old truths, fulfilling all that the prophets had spoken concerning Him. Wilfully ignorant of the importance of the spiritual revolution taking place, both Sadducees and Pharisees persisted in their opposition to the inevitable onward march of the great truths proclaimed by the Nazarene. But they were helpless to prevent their spread and growth. A changing order was manifesting itself and those who refused to accede to its concepts were ultimately overwhelmed in the rising tide of new doctrinal truths which superseded the old practices of Judaism.

Spiritual Crisis Then and Now

Just as a spiritual impasse faced the ecclesiastical leaders of our Lord's day, particularly the Sadducees and Pharisees, the Modernists and Fundamentalists of that time, as the result of the revelation of new light on old truths, so today a similar impasse confronts the Christian Church, affecting both Modernists and Fundamentalists. Then the ritualisms of Judaism were no longer adequate to meet the new conditions which were to follow throughout the whole world; equally so today the emotional appeal alone, which is the device applied in present-day evangelical methods, is unable to provide the answers to specific questions being asked by troubled individuals.

Modern church leaders who acknowledge only the aspect of the Gospel that deals with personal salvation keep themselves in ignorance of the need to proclaim the Gospel of the Kingdom as well. While personal salvation is absolutely essential to the individual in order that he may repent and be saved and obtain citizenship in the Kingdom of God, the proclamation of the Gospel of the Kingdom is an absolute necessity in order to bring about the establishment of justice and equity throughout the world. In the article entitled "One Gospel: Two Phases," originally published in *DESTINY* for June 1945,* it was stated:

"All men suffer today, both saved and unsaved, because, as a nation, we refuse to recognize the need for the restoration of the Kingdom of God and its administration of the righteous laws of God. The proper administration of the laws of the Kingdom will bring peace, prosperity and an abundance of the needs of life to all of its citizens. If the Kingdom is nonessential or subordinate to personal salvation, then Jesus and all the prophets were mistaken to stress the precepts of the Kingdom and enumerate the blessings that would accrue to men when it is administered in perfection; rather, they should have stressed the personal phase of the gospel only in line with the teachings and doctrines of many today.

"But those who claim that personal salvation is the only thing that matters belie their words in their very actions. Let their wages be withheld; will they say it doesn't matter? Let famine come; will the fact of personal salvation prevent them from suffering the pangs of hunger? Let them be without proper clothing and shelter in the cold and the storm; will they be warm and safe from the tempest? Let the thief and murderer walk in their midst; will they escape all this trouble? Let bribery and graft deprive them of their possessions and comforts; will they be contented? Let poverty and destitution be their lot; will they rejoice and be glad? Let sickness lay them upon the bed of suffering and pain; will they be at ease and rest?"

* Now a chapter in *Documentary Studies*, Vol. I, pp. 51-67. Three volumes of *Documentary Studies* available; each \$5.00 postpaid; any two in one order, \$9.50; all three in one order, \$13.95; Destiny Publishers, Merrimac, Mass.

"If we preach personal salvation to them without relieving physical suffering and troubles, will they still say, 'It does not matter'? No! Rather, they will ask that we also administer to their physical needs. This is the purpose of the Kingdom and its functions. Its laws, when properly administered, will bring freedom from want and destitution, will remove all sickness from our midst and bring about such prosperity that Amos' prediction will come to pass:

"Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed." (Amos 9: 13.)

"Until the Kingdom is restored in its full perfection, personal salvation will not guarantee freedom from trouble. . . . The restoration of Kingdom administration would remove such suffering and bring into everyday life physical comforts beyond man's fondest dreams. Personal salvation is preparing men for citizenship in that Kingdom, but of itself it will not bring about the promised blessings of physical well-being. . . . When the present world order gives way to the order of the Kingdom, the days of tribulation will have ended."

Citizenship in the Kingdom

By the coming of Jesus Christ as Saviour, the laws contained in ordinances (those laws having to do with animal sacrifice and the attendant ritualisms) were fulfilled and no longer operative. They were nailed to the cross in order that a more adequate presentation of the Gospel, through Him who is the Lamb of God, might be made to all peoples:

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." (Col. 2: 14.)

The priests in the synagogue fought this new conception and, in their endeavor to suppress this newly-revealed truth, they persecuted the Christians who proclaimed it. Today the proclamation of the Gospel of the Kingdom is disclosing the fact that the Gospel of personal salvation alone does not institute peace and order in a world bereft of righteousness. As stated also in "One Gospel: Two Phases":

"To what end, then, is the Gospel of personal salvation? It is through the acceptance of Jesus Christ as their personal Saviour that individuals will be able to secure citizenship in the Kingdom and be assured of a right to the benefits of Kingdom administration. . . . Let men recognize the essentialness of proclaiming the Gospel of the Kingdom as well as that of personal salvation, for the restored perfection of the Kingdom, together with the administration of its laws, will provide a place in which those who have attained unto personal salvation will be able to live free from destitution, want and all the tribulations of the present world order."

The Whole Gospel

The time for the revelation of these new (yet not new) truths coincides with a crucial period in the Christian Dispensation. The Christian Church is completely at a loss to present adequate Scriptural facts to meet the world crisis of today, for the doctrines of modern theology are utterly lacking in a realistic application of the truths of the Scriptures which will meet and solve the problems arising out of maladministration as nations move toward the brink of political and economic disaster. But this does

not represent the failure of Christianity, as some suppose; it only exposes the impotency of denominational creeds fashioned by men which have now outlived their usefulness.

Because of the failure to acknowledge that the full Gospel is dual-purposed, and to be correctly informed about its phase which is called the Gospel of the Kingdom — which is the message for this generation — the Church can offer no genuine guidance to statesmen gabbling ineffectually with international problems which are the result of ignorance of God's purposes for nations and governments. The evangelical approach, which is almost wholly an emotional appeal to the individual to give him a sort of spiritual peace of mind now, and at the same time inure him to existing conditions while promising an escape at death from a world doomed to destruction, does not make practical application of the fact that God so loved the world that He gave His Son in order that all who believe on Him may be saved, and that He sent His Son into the world, not to condemn the world, but that the world, through Him, might be saved (see John 3: 16-17).

Salvation for the individual is through Jesus Christ as personal Saviour. Salvation for the world order is through Him who is coming as King to establish the rule of His Kingdom so that the nations may walk in the light of the righteousness of its administration (see Isa. 9: 6-7). This is the whole Gospel and the latter phase is that which must be proclaimed now in fulfillment of the command:

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24: 14.)

The preaching of personal salvation was never intended to be sufficient to meet the exigencies of present world political and economic conditions. Only by the proclamation of the Gospel of the Kingdom, which sets forth the steps to the restoration of the administration of the Kingdom of God on earth, do we have a Scriptural answer for those who are seeking a way out of the present world impasse. The Kingdom evangel outlines the reasons for widespread physical suffering, economic privation and the absence of national well-being today. It states why there is so much violence and crime and war in our midst — all of this the direct result of refusing to observe the commandments, statutes and judgments of the Law of the Lord.

The Generation

The key that would open up the meaning of world events and movements today is being tossed aside with the same contempt with which the Sadducees and Pharisees gave voice to rejection of the spiritual truths which would have revealed to them the significance of the times in which they were living with the presence of the Messiah in their very midst. The prophets have pinpointed the generation upon which the ending of the age has come. They have also named the nations which would be actively participating in those events, both by their ancient and modern identification marks. To be able to identify those ancient nations in their modern settings is to be able to properly assess the meaning of transpiring events which demonstrate that we are now witnessing the marvelous fulfillment of the utterances of the prophets of the Lord.

The key that unlocks this treasure chest of prophecy reveals primarily that the House of Israel in the world today is none other than the Anglo-Saxon-Celtic peoples. Without an acceptance of this fact, it is impossible to fully comprehend the nature of the present developing world crisis. This key of understanding, unlocking the truth concerning the identity of the people of His Kingdom, explains much in regard to the animosities among races so prevalent in the world as nations gather for the Battle of That Great Day of God Almighty. It reveals why Soviet Russia, motivated by intense hatred, is so determined to smash the power of the Anglo-Saxon world and seize world dominion, for the leadership in the Kremlin is identified with the modern Amalekites, descendants of the ancient enemies of Israel.

Error of Spiritualization

The failure of theologians to correctly identify the people around whom the story the Bible tells revolves has given rise to the plausible yet specious device of "spiritualizing" the plain statements of the Scriptures. By this is meant the practice which negates a literal interpretation of Biblical passages, which are consequently not kept in their proper setting as to time, place and the people concerned, and therefore are not correctly understood. The error of spiritualization has principally embodied itself in the system of interpretation of Biblical prophecy known as Futurism. This has been taken as their guide in the study of Biblical prophecy by those who are generally classified as Fundamentalists. They comprise a substantial group of believers in Protestant Christendom.

Historical and Futurist Positions

From the inception of the Christian Era, and up to the time of the Reformation, the Christian Church accepted what is known as the historical interpretation of prophecy. This view regards the prophecies of Daniel and other prophets, as well as those set forth in the final book of the Scriptures, the Book of Revelation, as faithfully depicting the entire course of world and Christian history. The march of events from generation to generation of this Dispensation of Grace has supported the accuracy with which the prophets of the Lord foretold the progressive unfoldment of human history.

It was not until about the end of the 16th century that the system of Futurism was advanced. It may be defined as that interpretation of Biblical prophecy, especially of the last nineteen chapters of the Book of Revelation, which places its fulfillment in the future, or just before the second coming of Jesus Christ, instead of at any time in the past. This theory usually interprets all symbols in a literal sense, while at the same time spiritualizing the greater part of the literal statements of the Bible. As Mr. V. K. Van de Venter so ably states in his booklet, *Some Errors of Futurism*:*

"We shall not be surprised to find antagonistic schools of prophetic interpretation, but, on the contrary, we shall expect

* 15 pages. Ten cents postpaid; Destiny Publishers, Merrimac, Mass.

such, and we shall expect the apostates and persecutors to belong to one school, and the faithful confessors and martyrs to another." (Page 3.)

The primary objective of Futurism was to turn away from the Roman Pope the stigmatism that had been placed upon him by the historical interpretation of prophecy. Among other sources evidence that the Jesuits invented Futurism comes to us from E. B. Elliott's *Horae Apocalypticae*:

"One Ribera, a Jesuit Priest of Salamanca (Spain), about A.D. 1585, published an Apocalyptic Commentary, which was, on the grand points of Babylon and Antichrist, what we now call the *Futurist* scheme. . . . The great object of the writer was the setting aside of all application of the prophecies of Antichrist from the existing Church of Rome." (Vol. IV, p. 465.)

Roman Catholicism was in great distress because of the opening up of the Scriptures due to the Reformation and the plain statements of truth being preached as they were found in the Book of Revelation. An immediate antidote was needed and Futurism served this purpose well. It spread with great rapidity throughout England and the United States until practically all Protestant Bible schools, seminaries and churches have accepted Futurism as the acme of understanding in relation to prophecy in the Bible.

A Fragment of Time

Briefly stated, the Futurist school of prophetic interpretation deals chiefly with a future fragment of time at the close of the Christian Era during which a rapid fulfillment of prophecy is to occur. This involves what is sometimes called the "parenthesis (or gap) theory" and the Futurists explain it by such statements as those following:

"All Christian [that is, Futurist] interpreters are agreed that between the rise of the fourth beast and the growth of the ten horns [in Daniel and Revelation] there is a gap, or parenthesis, in the vision; and that gap includes the entire period between the time of Christ and the division of the Roman earth into the ten kingdoms out of which the great persecutor of the future is to arise." (From *The Coming Prince* by Sir Robert Anderson.)

"With the rejection of Messiah the Prince, the 69th week closed and an indefinite period of unreckoned time follows: when that is expired the last prophetic week of seven years will begin and run its appointed course." (A. C. Gaebelein.)

"This unreckoned period of time at the close of the 69th week has already lasted almost 1900 years." (A. C. Gaebelein.)

"Between the sixty-ninth week, after which Messiah was cut off, and the seventieth week, within which the 'little horn' of Daniel 7 will run his awful course, intervenes this entire Church-age." (Dr. C. I. Scofield.)

"When the Church-age will end, and the seventieth week begin, is nowhere revealed. Its duration can be but seven years." (Dr. C. I. Scofield.)

A Major Flaw

A major flaw in this position is the change made in the statement found in Daniel 9: 27 in order to have a foundation on which to build the Futurist case. This verse reads as follows:

"And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease." (Dan. 9: 27.)

Their first error is to take a statement of the Bible completely out of its context. Then, in order to support their thesis, the Futurists have changed the word "confirm" in this verse to read "make." By so doing they arrive at a wholly unwarranted interpretation of the 27th verse. Actually, the pronoun "he" in the 27th verse refers to the Messiah about whom the Prophet Daniel was speaking in the preceding verse. He was to confirm the covenant and it was Jesus who came as the Messenger of the Covenant as He is designated in Malachi 3: 1. He confirmed the terms of the New Covenant as set forth in Jeremiah 31: 31-34, the same covenant that is referred to in Hebrews 8: 8-13.

But by some strange process of reasoning the Futurists contend that the "he" of Daniel 9: 27 refers to the Antichrist. On the basis of this misapplication of the passage, paying no attention whatever to the setting of this verse, they have proclaimed with tenacious dogmatism year in and year out that the "seventieth week of Daniel" would come at the end of the Christian Dispensation. This week of seven years would run concurrently with the return of the Jews (whom they say are Israel) to Palestine. In the midst of this week, or three and a half years after its beginning, the Antichrist would break the covenant he would make with the Jews who would have rebuilt the temple which the Antichrist would then desecrate.

Futurists Jubilant

When, on May 14, 1948, the Zionists established themselves as an independent state in Palestine, the Futurists were jubilant, feeling certain they had every reason to believe the "seventieth week of Daniel" was beginning. Actually the Zionists were fulfilling quite another prediction unrecognized by the Futurist school of thought. As pointed out in *Study in Daniel* (written in the fall of 1947):

"The renegades among the Jews will undertake to accomplish the establishment of a kingdom, but will fail." (*Study in Daniel*, p. 310.)

This statement was a modern paraphrasing of Daniel 11: 14 where it was foretold that the Jews would endeavor to fulfill the vision pertaining to the coming return of Israel to the land of Palestine. But ultimate failure is pronounced upon that undertaking. Moffatt translates this verse:

"And some wild spirits among your own nations [the sons of the pests of thy people] — Septuagint shall start up to fulfil the prediction of the vision — only to be routed." (Dan. 11: 14.)

Now that the principle of double, triple, and sometimes quadruple, applications of certain prophecies has been found to be particularly operative where Daniel's prophecies are concerned, revealing that which was to be concealed until the Time of the End (read *Study in Daniel* * for a full understanding of this), it is of paramount importance to take this into account in connection with the passage under consideration. In Chapter XX of *Study in Daniel*, for instance, the fact of short term and long term fulfillments of certain prophecies is enlarged upon, with examples given which explain the application of this principle.

The Zionist Role

At the same time the Zionists in Palestine are fulfilling still another, and more ominous, prophecy which was to

foreshadow the coming of the Great and Terrible Day of the Lord. In the Parable of the Nobleman (Luke 19: 12-14) we have set forth in analogous terms the coming fate of unbelieving Jews as the result of their rejection of Jesus Christ their Messiah:

"The Nobleman is Jesus Christ Himself and the ten servants are representative of the ten tribes of the House of Israel. The 'citizens' were the Nation of the Jews because they represented His Kingdom in Palestine at that time.

"The parable goes on to explain that, when the Nobleman, Jesus Christ, returns, He will reward His ten servants first, after which He will deal with the citizens, or, as Ferrar Fenton translates it, 'his countrymen,' who had sent word to Him that they would not have Him reign over them. They therefore became His enemies and He pronounces judgment upon them:

"'But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.' (Luke 19: 27.)

"Jesus Christ, the Nobleman, has not yet returned from the 'far country,' but He will do so soon and He will then call His ten servants before Him. . . . Apart from the ten servants were the citizens, or His fellow countrymen, and they are the Jews who have been declaring throughout the intervening centuries that they would not accept the sovereignty of Jesus Christ over them. . . . It is not difficult to properly identify and classify the Jews who are now returning to Palestine as those who are being brought there in conformity with our Lord's terse command to 'bring hither' His enemies; that is, return them to Palestine.

"Therefore, the Zionist Movement is not a movement on the part of the House of Israel returning to the land of their forefathers; rather, it is the gathering of the enemies of our Lord for the final execution of judgment upon them for their rejection of Him. . . . It is accordingly most significant that the Zionists are gathering into Palestine now. They are returning under an urge which they themselves cannot wholly define. . . . There is only one explanation for this strange urge and it is found in the command of our Lord when He left instructions that those who would not have Him reign over them were to be brought to Palestine to meet Him at His second coming. He was standing near Jerusalem as He spoke and, looking down through the ages to the end of the present order, at which time He would return from the 'far country,' He knew that by then the Jews would have been scattered far and wide over the face of the earth. The command, 'Bring hither,' means, 'Bring them here, to this place; that is, to Palestine.' So today the unbelieving Jews are trekking by the thousands to that land. . . . They are hastening there so that they may arrive in time at the place of execution when the sentence will be carried out, 'And slay them before me.' This judgment is to occur as a part of the events of the Great and Terrible Day of the Lord." (*Palestine: Center of World Intrigue*, † pp. 42-44.)

Bankruptcy of Futurism

Nine years — not seven years — have now passed and the Israeli state is today facing a major crisis which will eventuate in its foretold failure. Meantime, none of those things which the Futurists predicted to occur during this period has come to pass. Yet Dr. C. I. Scofield, foremost Futurist exponent, positively maintained that after the commencement of the "seventieth week," "its duration can be but seven years." And he stated further:

* \$5.00 postpaid. Destiny Publishers, Merrimac, Mass.

† 35 cents each; 3 for \$1.00 postpaid. Destiny Publishers, Merrimac, Mass.

"Now there is a great principle concerning prophetic chronology. God never reckons time with the Jews when they are out of their own land. Then there is always an interlude. With Israel [bear in mind that the terms 'Israel' and 'Jew' are used interchangeably by Scofield] out of the land, God's Jewish clock stops. It begins again when Israel is back where Israel ought to be." (From *Addresses on Prophecy*, p. 101.)

If the "Jewish clock" began to tick again when the Israeli state was set up in Palestine in May of 1948 — and this would have to be the conclusion drawn from the above-stated premise — then the utter bankruptcy of Futurism is exposed for all to behold and there is nothing left to do but to honestly acknowledge that it has become defunct. Time and the march of events have finally overtaken the Futurist concepts of prophetic interpretation and demonstrated their falsity.

Dilemma of the Fundamentalists

In fact, the whole history of the Zionists venture, from its inception, to its present activities, is diametrically opposite to what should be expected as the result of the return of the so-called "chosen people" to the Holy Land. This has more than once prompted the pointed question: Is the settlement in Palestine of the Zionist Israelis really the return of Israel to the land anciently given to them by their God? No reasonably intelligent person can be persuaded to believe that an affirmative answer to this question is correct. We have an idea more than one Fundamentalist expounder has in recent years been hard put to it to show how such a notion could be compatible with what ought to be the mighty purposes of a Holy and just God.

More than that, such reports as the information given in a letter recently written by an Arab (name purposely withheld) in Gaza, Palestine, to members of his family in the United States, provide evidence that those now attempting to consolidate their holdings in Palestine are not the true Israel of God. The following excerpts from this letter need no comment:

"The Israelis took over Gaza November 2, 1956, and as they entered they killed all the men that appeared in front of them, whether military men or not. They entered the homes and threw the young men out, lined them up and shot them in front of their parents, wives, brothers and sisters, without any reason or cause. Those who were killed in this manner numbered two hundred and fifty. . . .

"A few days after they took over Gaza, they asked all men to leave their homes for inspection. While this was taking place, Israeli soldiers stole the money, jewelry, cigarettes, radios and everything that was light and expensive. Those who didn't abide by their order were lined up and machine-gunned. . . . In Khan Yunis (a town south of Gaza), it was worse, for they killed every young man in front of his family. . . .

"Those who were killed in Khan Yunis in the manner mentioned above were six hundred and fifty-five, killed because of no wrong they had committed or fault of their own besides being young. One hundred and fifty of those were townspeople, while the rest were from the refugees. There isn't a family in Khan Yunis that did not lose a martyr; some families lost as many as nine persons. The same thing happened in Rafah, Khuza'ah and Buriah. . . .

"The Israeli soldiers stole all the money in the Arab Bank; that was 149,059.655 Egyptian pounds (\$417,367.03). We re-

ported the theft to the United Nations Authorities, and what was strange was that the Israelis admitted that they had stolen it and began to bargain politically to return it. They wanted something else in return.

"When they left Gaza, they kidnapped a number of young men. The families of those who were kidnapped do not know anything about them. In spite of all the efforts of the U.N. forces and authorities in search for them, there is no news about them."

Throughout nine years the nature of the Israeli state has not changed. It was conceived in violence and established through bloodshed (see "Zionist Atrocities," *DESTINY* for October 1948, pp. 333-334) and it is seeking to perpetuate its existence by the same practices.

Inadequacy of Evangelism

In recent years there has been a resurgence of evangelism throughout Christendom which has been a valiant effort to counteract the spiritual torpor brought on by the Modernism of this Laodicean Church Age (Rev. 3: 14-19). But no great spiritual revival has come about. Instead, the results of evangelistic campaigns have been inconclusive and evanescent.

The present-day rapid and kaleidoscopic changes in world developments, while they are in complete accord with the utterances of the prophets of the Lord, are entirely out of step with what the Futurists have outlined as the course of prophecy. This fact, along with the realization that methods of evangelism as they have been employed in the past are no longer adequate, has led sincere men and women to question the effectiveness of the presentation of the Christian message for our time.

All this explains why the report of a recent interview with a prominent evangelist, long recognized as a leading Fundamentalist, gave expression to his frustration which at one time crystallized into such a spirit of skepticism that he was quoted as saying, "I didn't know if any part of this [the Bible] is true." He then stated that he finally overcame his skepticism with an act of faith. However, if such an "act of faith" was nothing more than a suppression of his doubts, then he, and all others who have done the same thing, will find that the unsolved problems that troubled them will arise later to plague them again.

Doubt and skepticism can only be overcome by faith that is supported by evidence. We are told in Hebrews that faith is both *substance* and *evidence* (Heb. 11: 1). If we have full knowledge of the true message of the Scriptures for this generation, we will not lack proof of the accuracy of the position we take, for transpiring events will add their own substantiation. We should be able at all times to act upon the advice given by the Apostle Peter:

"Be ready always to give an answer to every man that asketh you a reason of [for] the hope [or faith] that is in you." (I Peter 3: 15.)

The Smith and Goodspeed translation of this is to the point:

"Always be ready to make your defense to anyone who calls you to account for the hope that you have."

In any court a man on trial (and what Christian is not on trial before the world!) must have a well-prepared brief, marshaling all the available evidence in order to present an unanswerable argument. No Christian will find

himself able to do this without a working knowledge of the whole story the Bible tells.

Fundamentalism and Modernism

It was also reported concerning the prominent evangelist referred to above that, as a result of the period of skepticism through which he passed, he "was no longer so strict in his Fundamentalism as some years ago." For many who have made a similar decision, the next step is downward into the enervating meshes of Modernism. The Fundamentalist purports to accept the accuracy of the Scriptures, but he bases his belief on the concepts of Futurism which nullify many of the declared purposes of God by changing the meanings of words through spiritualization. The result may be a conclusion completely foreign to what those Divinely-inspired words express. In this respect Fundamentalism and Futurism have become synonymous terms.

The Modernist goes further, denying the veracity of the Scriptures and relegating the greater part of what the Bible contains into the category of folklore and fable. Thereupon he contents himself with religious ritualisms and practices "having a form of godliness, but denying the power thereof" (II Tim. 3: 5). The disillusioned Fundamentalist (or Futurist) is in danger of finding in Modernism an open door; in fact, many have already done so.

Full Gospel Needed

The only way a fully confirmed faith in the Word of God Written can be firmly established is to turn away from Fundamentalism which *spiritualizes away* the literal truth of the Scriptures, shun the atheism of Modernism

(Continued from page 134)

The only saving factor in it all is that God at this time has a controversy with His people. He is moving to compel them to turn to Him for deliverance and He has allowed a self-inflicted inaptitude, by the selection of inadequate leadership, to bring them to the brink of disaster. The compulsion that will be exerted upon them as a result will soon loom clear before us when Soviet Russia, strengthened by our national stupidity, suddenly attacks in a determined move with its objective our annihilation. A great national awakening will be the result, which will induce the people of this nation to turn to God and ask Him for His promised help in the form of the weapons of His indignation which will enable Him to destroy our enemies.

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and its *denial* of the truth of the Word, and accept the historical interpretation of prophecy which, from generation to generation, has been corroborated by the outworking of God's purposes in what has come to pass.

The next step is to accept the whole Gospel as it is presented in the Scriptures, for, together with the preaching of personal salvation, the proclamation of the Evangel of the Kingdom of God is essential to insure the peace, prosperity and happiness of God's people. Let it be openly declared that this is the Kingdom which was organized at Mount Sinai; that it is the same House of Jacob over which the angel informed Mary Jesus Christ is to reign forever (Luke 1: 33). Of that Kingdom, Mary was told, there would be no end. In an eloquently-expressed prophecy concerning the greatness of this Kingdom and its King, Isaiah proclaimed:

"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this. (Isa. 9: 7.)

No firmer guarantee is needed than that *the zeal of the Lord of Hosts will perform this* to bring about the perfect rule of His Kingdom *upon the earth*. The restoration of the administration of its Divinely-given laws is the hope of the world today. All those who accept Jesus Christ as their personal Saviour are assured of citizenship in this Kingdom and will have the right to partake of the blessings resulting from its glorious administration in righteousness when Jesus Christ, as King of kings and Lord of lords, returns to accept the throne of His father David and reign over the House of Jacob forever.

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Credendum

AS YOU READ DESTINY it will be helpful to bear in mind as a fundamental tenet that it identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel in the world today. The key to understanding the national aspect of the Bible lies in the acceptance of this basic truth. The ten-tribed Kingdom of Israel, or House of Israel, is distinct and separate from Jewry. In the Scriptures the terms "Israel," "Judah" and "Jew" are not synonymous and the course of history is widely divergent for the peoples properly classified under each of these titles.

The House of Israel is today an innumerable multitude apart from Jewry, a fact which the *Jewish Chronicle* for May 2, 1879 recognized by its reference to the ten tribes as represented by peoples who are not Jews. There it is stated: "The Scriptures speak of a future restoration of Israel, which is clearly to include both Judah and Ephraim [another term designating the House of Israel]. The problem, then, is reduced to its simplest form. The ten tribes are certainly in existence. All that has to be done is to discover which people represent them."

The information published in DESTINY provides the evidence showing that Israel left Palestine while the Jews remained. The movements of the Israel clans are traced out of the East, across Europe to their new settlement in the Isles of Britain, and then on to America. The prophets foretold Israel's westward trek and the monuments and traditions record the Divinely-guided wanderings of this people who left "waymarks" behind them as they journeyed toward their ultimate destination. Today the Anglo-Saxon-Celtic peoples alone bear all the marks by which the House of Israel was to be known in the latter days and they have unconsciously fulfilled in their history, and do fulfill in their present-day activities, what the Word of God declares would be accomplished by them in these latter times.

It is natural that, in the presentation of facts at first thought so startling, the immediate effect of proclaiming these new (yet not new) truths will bring opposition from some quarters where past beliefs are upset. But the evidence of racial movements throughout history, and the marks set forth by which the Israel of God was to be known in modern days, are so unmistakably clear that the failure to seriously consider the evidence will jeopardize the future welfare of the Anglo-Saxon race. For if the people of this race are the lineal descendants of the northern ten-tribed Kingdom of Israel — and they are — there has been placed upon them today a responsibility they cannot escape. The failure to awaken to the knowledge of their identity and assume their responsibility as the people with whom God made His unalterable covenants, and upon whom He laid His law, will bring upon them inevitable national suffering and trouble.

Were the opponents of the identity right in their

assumptions, there would, of course, be no such responsibility; but here again it is essential that the facts be made known. This DESTINY is doing. The people themselves constitute the court of appeal and must render a decision as to whether the facts presented are correct or the objections raised are valid. It is also important to carefully consider that God Himself will pass final judgment in accordance with the verdict rendered by the people, bringing weal or woe upon the nations of Israel in days to come as the inevitable consequence of the course chosen and pursued.

Let those who are opposed to proclaiming the identity ponder well the fact that they, too, have a tremendous personal responsibility. When it is universally recognized that the Anglo-Saxon-Celtic peoples are modern Israel, opponents of this truth who have succeeded in leading many astray, and hindered to that extent the national awakening and return to God in wholehearted acknowledgment of His sovereignty and obedience to His laws, will discover that He will not hold them guiltless.

God is not a man that He should lie and He gave His promise that Israel (He did not say Judah) would never cease to be a nation before Him. He gave the continuity of the heavenly signs as a guarantee of this (Jer. 31: 35-36). The *Jewish Chronicle* says, "Find this people" and DESTINY points to the Anglo-Saxon-Celtic peoples in whose history the prophecies of the Scriptures pertaining to the House of Israel are all being fulfilled today.

Sometimes the objection is raised that, because we stress the Gospel of the Kingdom, we have failed to recognize the part personal salvation plays in the redemptive plans of God. While DESTINY Magazine does give specific attention to the Kingdom evangel, this is by no means an indication that the Gospel of Salvation is relegated to a lesser position.

Of paramount importance to every individual is the necessity to become reconciled with God through His Son Jesus Christ. This is requisite to citizenship in the Kingdom of God and DESTINY presents the vital spiritual needs of every individual who strives to become an overcomer and attain the victor's crown. That phase of the Gospel message is as essential to the individual as the Gospel of the Kingdom is to the nation, which proclaims the identity and responsibility of the nations of Israel today and the necessity for the restoration of the administration of the Law of the Lord as the law of the land.

DESTINY Magazine brings to its readers the findings of Bible research, published by those who have seriously studied God's Word and see His overruling Hand in world history. We are not introducing a new religion; we are not a sect; rather, we are Christians who stand for the whole truth as taught by the Scriptures and for the application of that truth to the spiritual, cultural, economic and political life of man.

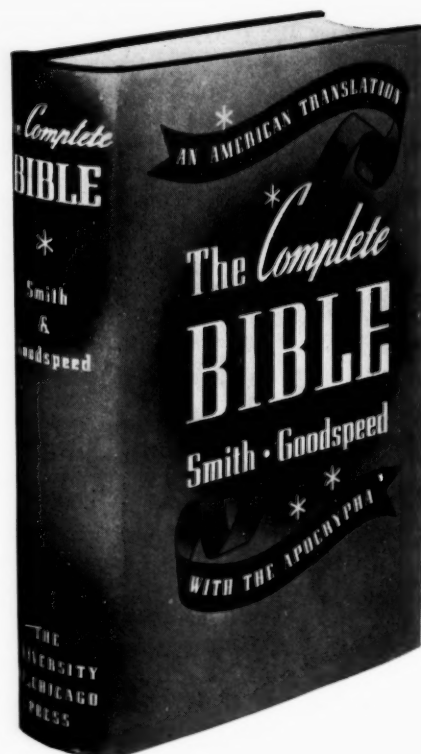
THE BIBLE

An American Translation

WHY SHOULD ANYONE make a new English translation of the Bible when there are already so many excellent versions? The only possible basis for a satisfactory answer must be either that scholars now have a better knowledge of Hebrew and Greek than was possible at the time of the earlier translations or that there is a fuller appreciation of fundamental textual problems, or a clearer recognition of poetic structures and such changes in our own language that would render the language of the older translations more or less unintelligible to the average man of our day. As a matter of fact, the answer is to be found in all of these areas.

The rapid advance of learning in recent years in the fields of history, archaeology and language has thrown new light upon every part of the Bible. At the same time our changing English speech has carried us farther away from the sixteenth-century diction in which all our standard versions of it are clothed. Yet the great messages of the Old and New Testaments were never more necessary than in our present confused and hurried life.

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